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FEBRUARY 1970

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FRONT COVER

The new First Presidency of the Church—President Joseph Fielding Smith, with 1st Counsellor Harold B. Lee (left) and 2nd Counsellor N. Eldon Tanner.

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The Tenth Prophet

PRESIDENT Joseph Fielding Smith has been ordained and set apart as the 10th president of the Church with President Harold B. Lee as first counsellor, anl President N. Eldon Tanner as second counsellor.

President Lee was set apart as president of the Council of the Twelve. Set apart as acting president of the Council was Elder Spencer W. Kimball, who is next in seniority on the council to President Lee.

Elder Hugh B. Brown, formerly first counsellor in the First Presidency, will resume his place in the Council of the Twelve.

Elders Alvin R. Dyer and Thorpe B. Isaacson resumed their positions as Assistants to the Twelve.

President Smith was ordained and set apart at the meeting in the Salt Lake Temple by the Council of the Twelve with President Lee as voice.

President Smith set his counsellors apart. President Lee set Elder Kimball apart in his new calling.

The appointment of President Lee to the First Presidency leaves a vacancy in the Council of the Twelve.

President Smith's whole life has been devoted to service of the Church. It was in the family home that he learned to love the Gospel and was taught its precepts by his father and mother.

He was born in Salt Lake City July 19, 1876 to Joseph F. and Julina Lambson Smith. His father was the six president of the Church and his grandfather was Hyrum Smith, patriarch to the Church and martyred with his brother, the Prophet Joseph, in Carthage.

He has been a member of the Council of the Twelve since April, 1910, when he was ordained an apostle at the age of 33 by his father. He was named to the First Presidency on Oct. 28, 1965, and served as president of the council and also in the First Presidency until the death of President McKay.

In April of 1898 he married Louie Emyle Shurtliff, and a year later he was called to serve in the British Mission. He was ordained a seventy by his father on May 12, 1899, and left the next day for the mission field. He laboured in the Nottingham Conference for two years, returning home in June, 1901.

Upon his returun, President Smith accepted employment with the Church Historian's part of his life. Further responsibility came to him in 1907 when he was appointed secretary of the Genealogical Society.

Continued on Page 4

End of a beautiful day

President David O. McKay, 96-year-old leader of the Church of Jesus Christ of Latter-day Saints, died in his Hotel Utah apartment, surrounded by members of his family.

The white-haired leader had presided over the Church for nearly two decades—a remarkable period of growth in membership, building construction and new programmes all over the world.

At his side when the end came was his wife of 69 years, Emma Ray Riggs, whom he married January 2, 1901, in the Salt Lake Temple.

President McKay spent his life in the aura of an inspiring influence. That influence was the Word of God.

Wherever he passed, men lifted their heads with more hope and courage. Wherever his voice was heard, there followed greater kindness among men, greater tolerance, greater love. Wherever his influence was felt, man and God became closer in purpose and in action.

No qualities are more deeply and urgently needed in this troubled age.

Like the end of a beautiful day or the close of a great symphony, the passing of President McKay leaves a quiet sadness. Not to see again his quick, boyish grin as he tells an anecdote straight from his Scottish ancestry; not to hear his warm, compelling counsel for love at home and integrity in dealing with one's fellowmen; not to hear his stirring testimony of the Lord Jesus Christ; not to feel with a burning surety that here is a living prophet of the living God—this loss is hard to bear.

Continued from Page 2

Two years before he became a member of the Council of the Twelve, President Smith lost his wife, Louie Emyle She died March 30, 1908. On November 2, 1908 he married Ethel Georgina Reynolds. She died August 26, 1937. President Smith married Jesse Evans, former operatic contralto and concert singer and soloist with the Salt Lake Tabernacle Choir, April 12, 1938.

Two daughters were born to President Smith's first wife, and his second wife bore him five sons and four daughters.

The eleven children are: Joseph Fielding Smith Jr., George Reynolds Smith, Douglas A. Smith, Milton E. Smith, Lewis W. Smith who was killed in Africa during World War II; Mrs. Henry (Josephine) Reinhardt, Mrs. Elden C. (Julia) Hart, Mrs. L. Garrett (Emily) Myers, Mrs. Hoyt W. (Naomi) Brewster, Mrs. Bruce R. (Amelia) McConkie, and Mrs. William S. (Lois) Fife.

Prominent as an educator, businessman, public official, and church leader, President Lee was called to the Council of Twelve in April, 1941.

He was a teacher and principal in Idaho and Utah public schools before entering private business and later becoming a commissioner of Salt Lake City. He became prominent in Church circles as a stake president and welfare worker during the depression of the 1930s. In 1936, the Church correlated its various relief activities into the enlarged Church-wide Welfare Programme and President Lee became managing director on January 1, 1937, remaining 22 years in this position.

President Lee was born March 28, 1899, in Clifton, Oneida County, Idaho, a son of Samuaul Marion and Louise Emeline Bingham Lee. One of six children, he grew up on the family farm. He married Fern Lucinda Tanner on November 14, 1923, in the Salt Lake Temple. She died September 24, 1962. He married Freda Joan Jensen, June 17, 1963. Elder Lee has one living daughter: Mrs. L. Brent (Helen) Goates, Salt Lake City. Another daughter, Mrs. Ernest J. (Maurine) Wilkins, died in 1966. The Lees have 10 grandchildren.

He began his prominent Church career as a missionary in the Western States Mission from 1920 to 1922, serving most of the time as a district president. He later served as Pioneer Stake President from October 26, 1930 to July 1937.

President Tanner, a former industrial

and political leader in western Canada, was first named second counsellor in the First Presidency, on October 4, 1963 He had previously served as a member of the Council of Twelve for a year and as an Assistant to the Twelve for two years.

As a Church worker, President Tanner has filled responsible positions as bishop of the Cardston First Ward and president of the Edmonton Branch. He presided over the Calgary Stake from 1953 until his ordination as a General Authority in 1960. On April 9, 1961, he was appoined president of the West European Mission, from which he was released in January, 1963. Returning to Salt Lake City, he was appointed president of the The Genealogical Society of the Church.

Though his family moved to Alberta, Canada in 1837, He was born in Salt Lake City, May 9, 1898, and was taken to Canada when three weeks old, where he lived continuously until his call to Salt Lake City.

He married Sara Isabelle Merrill of Hill Springs, Albert, December 20. 1919. They have five daughters.

He became a citizen of the United States on May 2, 1966.

Elder Kimball is a public servant of long standing and varied experience. He has held official position in scouting, education, government, chamber of commerce, and Rotary Club. He is a recognised expert on Indian affairs.

He was born March 28, 1895, in Salt Lake City, a son of Andrew Kimball and Olive Woolley Kimball. When he was three the family moved to Arizona where he attended Thatcher public schools, the Gila Academy (now Eastern Arizona Jr. College) and the University of Arizona.

He served a 28-month mission in the Central States in 1914, and after his mission he became a regional Church leader, first as clerk, then counsellor in the presidency, and was appointed the first president of the Mt. Graham Stake

From this position he was ordained an apostle in 1943 and assigned responsibilities in missionary service and Indian affairs. During his service as a general authority of the Church, he has devoted extensive effort in youth development and has visited many of the world-wide congregations of the Church.

Elder Kimball married Camilla Eyring, June 1, 1918, in the Salt Lake Temple. They have four children and a score of grandchildren.

The Tenth Prophet bears his testimony

Like Job, I can say, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." I know that He came into the world to redeem the world from sin, and through the atonement made by Him all men are redeemd from death.

There shall be a resurrection of the dead, and all shall come forth, they who have done good to receive an exaltation and they who have done evil to receive condemnation, according to their works.

I know that all men who repent and accept the Gospel with pure hearts, are also redeemed through the blood of Christ, from their own sins; for He suffered "for all, that they might not suffer if they would repent, but if they would not repent, they must suffer," even as He, for His blood will not cleanse the unrepentant sinner.

I know that little children who have not reached the years of accountability, and hence are not guilty of sin, are also redeemed through the blood of Christ and it is solemn mockery to contend that they need baptism denying the justice and mercy of God.

I know that Jesus of Nazareth was the Only Begotten Son of God in the flesh, with life in Himself and His Father has life in Him-

I know that men must repent and receive the Gospel, I know that Joseph Smith was called of God and divinely ordained to preach the Gospel; I know that "Mormonism" is the Gospel of Jesus Christ restored for the last time.

self. Because of this wonderful truth, it was possible for Him to redeem us from death and the grave, and, on condition of our repentance, from our individual sins.

I know that men must repent and receive the Gospel, being baptised by immersion for the remission of sins and receive the laying on of hands by one who holds authority, for the bestowal of the Holy Spirit, to enter into the Kingdom of God.

I know that Joseph Smith was called of God and divinely ordained to preach the Gospel and organise the Church of Jesus Christ in these latter days. He was a prophet of God and declared unto the world the work of the Lord as he was taught by heavenly messengers and instructed by the Lord.

His testimony, which is duly and sufficiently attested by competent witnesses, will stand against the world, and all who reject it shall come under condemnation at the last day. He was a special witness for Christ in this the last dispensation, and solemly bore witness that our redeemer lives, for he saw Him and conversed with Him and His Father in heavenly vision.

This testimony he sealed with his blood, and it will stand to comdemn those who reject it, at the last day. He translated the Book

of Mormon "by the gift and power of God," and I know that record is true. It is a history of the ancient inhabitants of the American continent, and contains the Gospel as it was revealed to them

This book has been attacked from the date of publication to the present time by those who reject its teachings and try to destroy its influence among the children of men. Such attackts will always be made from time to time, but they shall all fail, as they have failed in the past, and the truth be more firmly established which that record contains.

I know that "Mormonism" is the Gospel of Jesus Christ restored for the last time for the salvation of souls. All this I know through the teaching of the Holy Spirit. Moreover, I know that it is within the power of all men to receive a knowledge of these things, for the Lord has promised, "If any man will do His will, he shall know of the doctrine," and in all solemnity I can promise any man who will humbly repent and accept these things, that he will receive through the spirit of the Lord a testimony of the truth.

There is no excuse for any to be in the dark, for all may come who will and partake of the bread of life, and the Lord will give them knowledge of these things that their souls maybe saved

The Tenth Prophet calls us to Repentance

I WISH to quote a part of the instruction given by our Redeemer to his disciples on the American continent just before he left them.

"And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up bv the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—

"And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works.

"And it shall come to pass, that whoso repenteth and is baptised in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

"And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

"And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words.

"And no unclean thing can enter into his kingdom; therefore

their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

"Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptised in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day." (3 Nephi 27:14-20.)

I know of nothing that is more important or necessary at this time than to cry repentance, even among the Latter-day Saints, and I call upon them as well as upon those who are not members of the Church, to heed these words of our Redeemer. Now he has stated definitely that no unclean thing can enter his presence. Only those who prove themselves faithful and have washed their garments in his blood through their faith and their repentance—none others shall find the kingdom of God.

We have inducements, enticing features comes before us through the press, by television particularly, and in other ways to lead our people and all other people astray and away from keeping the commandments of God. I want to raise a warning voice to the members of the Church, and especially to the youth of the Church. Do not pay heed to the wicked and malicious advertising of tobacco nor of alcohol. The advertising of tobacca today is one of the greatest offences and crimes before our Father in heaven, and those

Our bodies must be clean. Our thinking must be clean. We must have in our hearts the desire to serve the Lord and keep his commandments

who are guilty of it will one day have to pay the price. They do it now because of greed, but we must not listen to these enticings and to the wicked advertising of things that are detrimental to the body and condemned by our Father in heaven and his Son Jesus Christ, contrary to the gospel they have given to us.

Now, we have those who are among us who are inclined to listen to these pleadings and to the entertainments that are intended to lead us into forbidden fields, to partake of things condemned by the Lord, and which are not for those who have made convenant with him to keep his commandments.

I would like to refer particularly to the filthy tobacco habit. I believe that some of the women are getting to be worse than the men, and those who advertise are seeking to influence the women —the mothers of the children. We cannot afford to turn either to the right nor to the left from keeping of the commandments of the Lord if we want to enter into his kingdom.

Our bodies must be clean. Our thinking must be clean. We must have in our hearts the desire to serve the Lord and keep his commandments; to remember our prayers, and in humility seek the counsels that come through the guidance of the Spirit of the Lord. That will bring to us our salvation, and we will never get salvation through the violation of the covenants and commandments which will bring to us eternal life.

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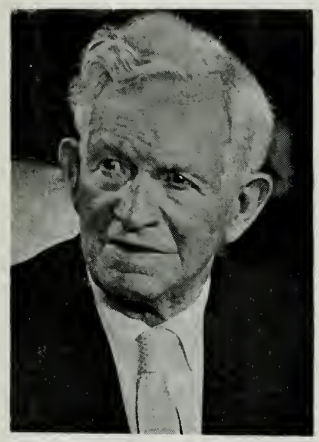

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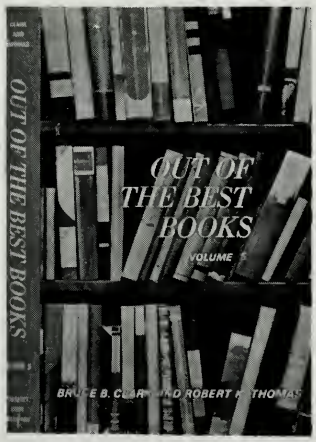

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Elder Harold B. Lee

MANY years ago while I served as a missionary, I came to the door of one who belonged to an apostate faction which fell away from the Church after the death of the Prophet Joseph Smith. For a considerable time we had a rather spirited discussion, although not unfriendly, in which she argued her case, and that we, the Latter-day Saints, and not their faction were the apostates from the truth.

As we talked on into the afternoon, there came an interesting turn to our conversation. It developed that this couple had had but one child, a little boy, who, when about seven years of age, was stricken with an incurable disease. When he came to the age of accountability, eight years of age, he was still sick, and at nine or shortly thereafter he passed away, still unable to be taken into the waters of baptism.

They accepted the revelation of the Lord through the Prophet Joseph that at eight years of age, the age of accountability, children are to be baptised, except for which they should not enter into the kingdom of heaven.

"Now" she asked, "what do you think we ought to do for our child?.

I replied: "Oh that is easy. Have him baptised for in the temple. That is what temples are for."

The rock of revealed knowledge has built this Church

But she said, "We have no temple."

Then there came into my mind a scripture in which the Lord said,

"Now the great and grand secret . . . and the summum bonum of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living." (D&C 128:11).

Truly as I thought about her plight, the gates of hell had prevailed against her church because the keys and the power to reveal knowledge from heaven was not to be found in that church.

In other words, the Lord has said to Joseph Smith what he said to Peter and what he has said to every prophet in every dispensation. He gives to each the kingdom of heaven, and the power to receive revelation in order that the gates of hell shall not prevail against his plan.

What he said to Peter was tantamount to saying to Joseph, if I can make this meaning clear—he might well have said,

"And I say unto thee, thou art Joseph, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

What he said to Joseph, might well have been said to Peter:

"I give unto thee the keys to the kingdom of heaven, for he to whom these keys are given shall have no difficulty in obtaining a knowledge of both the salvation of the living and the dead."

The importance of revelation on which to found this Church was again impressed on the day this Church was organised, when the Lord said, to the Church, not only to those few who were then members, but also to all of us who have since been members,

"Wherefore, meaning the church, thou shalt give heed unto all his words (meaning the words of the President of the Church, the Prophet of the Lord) and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D&C 21:4-6.)

In other words, the Lord has said it was not only important that there be revelation to his Church through his mouthpiece, the one who held the keys, but his Church must also be founded on personal revelation, that every member of the Church who has been baptised and has received the Holy Ghost must be admonished so to live that each might receive a personal testimony and a witness of the divine calling of him who was called to lead as the President of the Church so that he will accept those words and that counsel as if from the mouth of the Lord himself. Otherwise, the gates of hell would prevail against that individual.

It was exactly that meaning that the Apostle Paul intended to convey when he wrote to the Ephesians.

"And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers." (Eph. 4:11.)

In other words, he organised the Church and set us the proper officers, "that we henceforth be no more children ,tossed to and fro and carried about by every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive." Upon this rock, the rock of revelation, to individuals who have the power of the Holy Ghost, and revelation from God to this Church, the Lord in wisdom has designed that therefore the gates of hell shall not prevail against it.

In the midst of trevail and suffering the Lord sent this word of comfort to the Prophet Joseph:

"God shall give unto you knowledge by his Holy Spirit, yea by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now; . . . According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end there of, when every man shall enter into his eternal presence and into his immortal rest." (D&C 121:26,32).

Continued on Page 19

Choosing a Prophet

Who is in charge of the Church when the President has died?

At the death of President David O. McKay, the full responsibility for Government of the Church rested upon the shoulders of the Council of the Twelve Apostles, with the major responsibility of choosing and ordaining the new President of the Church.

What happened to the other members of the first Presidency?

They resumed their former positions either in the Council of the Twelve or among the Assistants to the Twelve . . . thus Elder Joseph Fielding Smith—a Counsellor in the First Presidency—resumed his place as senior Apostle and President of the Council of the Twelve.

What authority has the Quorum of the Twelve to govern the Church?

The authority to govern the Church upon the death of a President has rested with the Twelve Apostles since the time of Jesus Christ and was restored in the days of the Prophet Joseph Smith. In a testimony on this point, Elder Heber C. Kimball—the man who first brought the Gospel to Great Britain in 1837—said: "As to the power and authority invested in Brother Brigham, do I doubt it? Have I the least hestitation as to his calling as the President of this Church? No, no more than I have that God sits upon His throne. He has the same authority that Brother Joseph had. That authority was in the Twelve, and since Brother Joseph stepped behind the veil, Brother Brigham is his lawful successor. I bear testimony of what Brother Joseph said on the stand at Nauvoo (and I presume hundreds there can bear witness of the same. Said he, 'These men that are set here behind

me on this stand, I have conferred upon them all the Power, Priesthood and Authority that God ever conferred upon me."

In the Doctrine and Covenants, Section 107, verses 23 and 24, it states: "The twelve Travelling Councillors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world—thus differing from other officers in the Church in the duties of their calling. And they form a quorum, equal in authority and power to the three Presidents . . . "

When can the Twelve exercise this authority?

It is only on the death of a President that the Twelve can exercise the authority vested within them.

Said Elder George Q. Cannon: "Any one of them, should an emergency arise, can act as President of the Church, with all the powers, with all the authority, with all the keys, and with every endowment necessary to obtain revelation from God, and lead and guide this people in the path that leads to the celectial glory; but there is only one man at a time who can hold the keys, who can dictate, who can guide, who can give revelation to the Church. The rest must acquiesce in his action, the rest must be governed by his counsels, the rest must receive his doctrine." President Joseph F. Smith stated: "The fullness of the keys of Priesthood are vested in the President of the Church. The Apostles hold all authority and keys, but cannot excercise the authority which is vested in the President except in case where the Apostle is elevated to the Presidency. There cannot be two authorities in the Church with equal jurisdiction at the same time, although there may be two quorums holding the same Priesthood and authority."

What steps are taken to reorganise the First Presidency of the Church?

President John Taylor, writing in the "Millennial Star" said this: "Three important steps are necessary in choosing a President and his Counsellors, namely: 1, the selection and appointment; 2, the ordination; 3, the confirmation by the vote of the people.

"It is the duty of theTwelve also, to ordain and set in order all other officers

---

ELDER HAROLD B. LEE

Thus the rock of revealed knowledge has built his Church, and the gates of hell have never prevailed against it.

With that overpowering thought that the plan of the Almighty has been so laid that never has Satan been able to shake it, how we should rejoice at the word of the Lord to Joseph when he said:

" . . . . What power can stay the heavens? As well might man stretch forth his puny arm to stop Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints."

of the Church. Therefore, when the First Presidency is dissolved by death or by removal of the president, the responsibility of selecting another devoles upon the Twelve."

How can one become eligible to be called as President of the Church?

To be eligible to the Presidency of the Church a man must be an Apostle called of God, and approved by his brethren. On the death of the President of the Church, then senior apostle automatically becomes the presiding officer of the Church.

On this question, President John Taylor had this to say:

"I occupied the senior position in the quorum, and occupying that position which was thoroughly understood by the Quoruum of the Twelve, on the death of President Young, as the Twelve assumed the Presidency, and I was their president, it placed me in a position of presidency of the Church . . . In this manner, also, was President Brigham Young sustained . . . " (The Gospel Kingdom, p 192).

Has the succession to President of the Church always been vested in the President of the Quorum of the Twelve?

Yes, it has.

Elder Wilford Woodruff became president of the Twelve in October, 1880, and was sustained President of the Church in April of 1889.

On September 13, 1898 Elder Lorenzo Snow became President of the Church as senior apostle and president of the Twelve.

When President Snow died in October 1901, Joseph F. Smith became the first President of the Church to be born of Latter-day Saint parents. He was president of the Council of the Twelve.

On November 23, 1918, Heber J. Grant, president of the Council of the Twelve Apostles, succeeded Joseph F. Smith as President of the Church. And so it goes on . . .

President David O. McKay was president of the Council of the Twelve when he succeeded George Albert Smith as President of the Church on April 9, 1951. Now the President of the Council of the Twelve, Elder Joseph Fielding Smith, has succeeded to the office of President of the Church.

To Bishops and Branch Presidents:

If there is a Coast-guard station within easy reach of your meeting-place will you kindly advise Mrs. R. Murton, 2 Coast-guard Station, Holyhead, Anglesey, who want to transfer to a station nearer a Ward Branch.

THE POWER AND AUTHORITY

There is nothing in the gospel of Jesus Christ, as taught by the restored Church of which any man need be ashamed. We may look at it from any standpoint—the standpoint of present needs, the benefits that it gives to us daily and the character which it establishes among its members; or we may take it from the standpoint of the hope of future existence and the teachings of God, of the Christ, and of eternal life. From any standpoint there is nothing of which the members of the Church need be ashamd. On the contrary, if we examine the principles in an unprejudiced manner, we shall be forced to the conclusion that Mormonism has everything of which to be humbly proud.

—President David O. McKay

Regional Representative Elder A. Ray Curtis and London Stake President Joseph W. Hamstead with some of the 40

Stake Missionaries called to serve in the London area present at their week-long induction course.

Induction course for the London Stake Missionaries

Forty Stake Missionaries have Forty Stake Missionaries have been called by the London Stake Presidency to serve for the next two years, under the direction and guidance of Stake Mission President Graham Hawkes and his two counsellors, Elders Moody and Tuohy.

But before any of them were allowed out into the mission field, President Hawkes took them through a week-long induction course held in the Hyde Park Chapel.

The missionaries met every night of the week—save the Stake Family Home Evening night on the Thursday—to receive instruction and inspiration from their Mission Presidency and a number of guest speakers.

President Hawkes took them through the Lesson Plan, giving them hints on how to improve their approach, how to arouse interest, how to encourage answers to their question . . . even how to speak and how to dress.

Members of the Stake Presidency, Stake High Council and the British Mission Presidency were among the guest speakers—called in to bear testimony of their own mission experiences and inspire the new Stake Missionaries with an understanding of the greatness of their calling.

The greatest institution in

by Elder LeGrand Richards, Council of the Twelve

TO me, the missionary system of this Church is one of the greatest institutions the world has ever known. In no other way has there been such evidence of sacrifice and devotion and love and loyalty to God and to His work as in this great missionary work of His Church

We find it difficult at times to turn members down who want to go on missions. One of my good friends was getting on in years and I tried to persuade him he was too old to go on a mission, and he said, "Well, Brother Richards, what could I do that would be more wonderful than to die in the service of the Lord?"

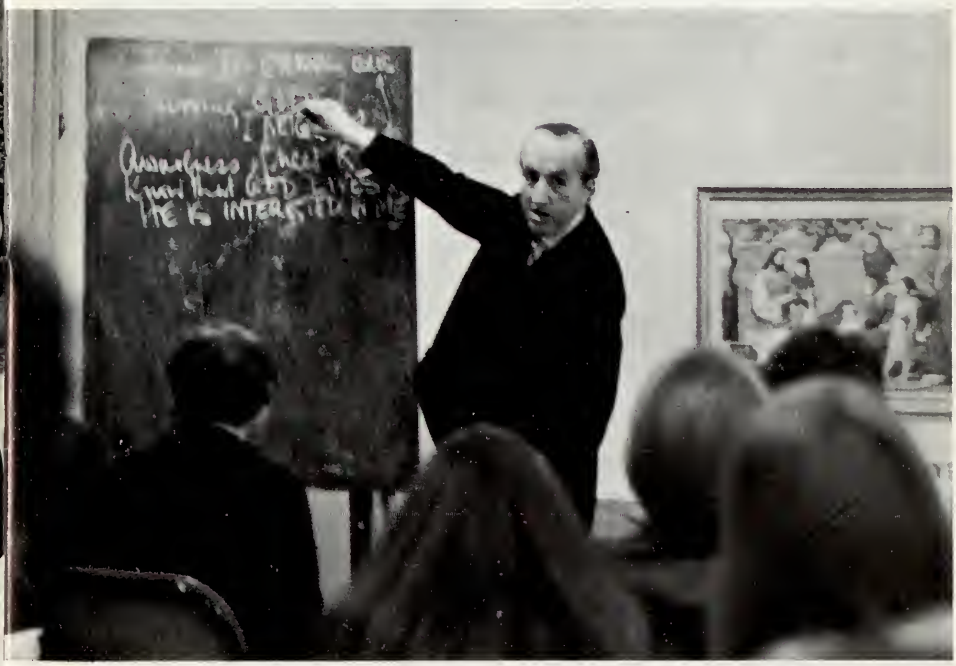
Another good brother came to me who had been on a mission with his wife and said, "If I sell my home and car, we can go on another mission"—willing to give up the last they had in order to accomplish this missionary work, and that is the spirit we find wherever we go.

A young man reporting on his mission

President Joseph W. Hamstead, London Stake President, discussing aspects of their calling with some of 40 Stake

the world

Missionaries now serving in the London area. He was the guest speaker on the third evening of the Stake Mission-arises week-long induction course in the Hyde Park Chapel.



'I have literally been born again'

in Oregon a short time ago, he was himself a convert to the Church, came down with his fist on the pulpit and said, "I would not take a cheque for a million dollars for the experience of my mission."

And the brethen made a call for the Saints who could afford it to send in some of their surplus funds to help carry on the missionary work with some of the young people in foreign missions and the response has been wonderful, and every time a remittance comes you feel to thank the Lord for the faith of him who sent it.

While I was still the Presiding Bishop, following a general conference, I received a letter from a lady schoolteacher in Nevada. She said, "It was said in conference that fifty-five dollars a month was the average cost of a missionary. I am enclosing my cheque for that amount, and I will send a like amount for each month for the next two years to keep a missionary in the field, because it is not possible for me to go myself."

As long as the Lord will put such feelings in the hearts of the members of his Church, no-one can stop his work from growing.

A few years ago I had a conversation with a man who came to the office while I was Presiding Bishop to interest the Church in a business proposition. We drifted into a discussion of religion. I said, "Do you love the Lord?" He said, "I do." I said, "Do you love him enough that you would be willing to join the Mormon Church, if you knew the Lord wanted you to?" And he thought for a few minutes, and said. "I do." Then I said, "As one of his servants, I want to promise you that if you will investigate our message and get down on your knees before the Lord, you can know that this is the work of God, just as much as you know anything else in this world.'

A few weeks ago he was in Salt Lake City and called to see if my wife and I would take lunch with him and his wife. He is now a high priest in the Church, and he said, "But, Bishop, why couldn't I have heard the gospel thirty years ago, so that I could have had the joy of service in the Church all through these years?"

Such a testimony makes one realise what the gospel means to a new convert.

I had a man sit in my office not long ago, and some of the brethren knew him. He served for over thirty years as a minister of the gospel in a sectarian church, and then through contact with our missionaries he joined the Church, and he said, "When I think of how little I had as a minister of the gospel to offer to my people as compared to what I now have in the fulness of the gospel as it has been restored,

I want to go back and tell all of my friends what I have found. But now, he said, "they won't listen to me; I am an apostate from their church." But such was the joy he found in his membership in the Church.

I was visiting in a stake of Zion not long ago, and the president told me this story. He said a Jewish boy came into the stake during the war, serving in the armed forces, and he fell in love with a Mormon girl, and he married her; she converted him, and he joined the Church. Then he went back to see his people in the east, and they disinherited him, and he said to his father and mother, "You can't disinherit me. What I have found out there among the Mormons is worth more than all the money this family ever owned." And then he said to the president, "How long will I have to wait to get into the temple with this lovely wife of mine, so I will be sure she is mine forever?"

Such is the joy the gospel brings to the new convert.

I had a man come to my office when I was in the mission field. He said, "When I think of who I was and what I was when the gospel found me and what I am today," he said, "I just can't believe that I am the same person. I do not think the same thoughts; I don't have the same habits; I don't have the same ideals in life." He said, "I have literally been born again."

That is what Paul meant when he said,

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4.)

And I knew that man walked in a newness of life.

I received a letter from a young man converted while in the armed forces, then living in Kansas. He sent a cheque for his tithing, and then he added, "Bishop, do you think we are doing all we ought to do to try and tell the world of the marvellous work and a wonder the Lord has established in the earth in our day?"

They do not all come too easy. We have to break through the walls of prejudice. One of my friends turned many a missionary away, and then I happened to make a friend of him and got into his home, and when he could not handle the situation and his minister would not, he went to the plant where he was the foreman and said to the employees, "If any of you know any ministers who are not afraid of the Mormon elders, I would surely like to get in touch with them. I don't care what church they belong to," and so for the next few months we had a different minister every week.

Elder LeGrand Richards

It was one of the most interesting experiences of my entire life. But every time they would leave, he would say, "Well, you have made me nearer a Mormon than I was before," and one day he put his feet up on the table, smoking his big cigar and said, "Brother Richards, I would give all I own if I could prove that you are wrong."

I said, "I know you would. You have never wanted to prove that we are right. "But," I said, "I want to thank you for bearing your testimony that we have brought you the truth. If you have tried with all the help you have had through these weeks to prove we are wrong, and you have been unsuccessful, there is only one other answer, and that is you have proved that we are right. "Now," I said "there are just two things: You are either going to decide that you will accept the Lord's work and help build his kingdom or you are going to kick against the pricks and I remind you what the Saviour said to Saul on the way to Damascus: " . . . it is hard for thee to kick against the pricks." (Acts 9:5).

Well, he told me when we first commenced visiting him that he had all the religion he wanted, he knew he had faith in God, and he believed in God, and the only way I could get him to understand that there might be truths he did not have, was to tell him that if he had never seen a light greater than a candle, he would not believe that he was in the darkness, but when he saw real light, then he would know that the candle was not sufficient.

Well, he joined the Church right after that and came and visited me—I had been transferred—he was old enough to be my daddy, and he took me in his arms and said, "Brother Richards, I didn't think a man could be as happy as I am." I said, "I thought you had plenty before." "Oh, but I didn't know," he said.

I want to say to all Latter-day Saints that you have all been called to be missionaries for the Church. I hope you will not be afraid. I hope you know that this is the work of God and not the work of man. I hope you know that if your neighbours and your relatives and friends will hunger and thirst after righeousness, that you can promise them that if they will investigate and get down on their knees, I care not what church they delong to, they will find in the message you have for them the gospel of the Lord Jesus Christ, and I tell you, you ought not to be afraid to promise them that, because, I know that if they are sincere, your promises will be fulfilled.

TESTIMONY OF THE ELECT

Are you the Mormon Missionaries?

A big London Transport bus pulled up to the curb. The driver got out and stopped two young men who were riding their bikes along the road. "Are you Mormon Missionaries?" he asked.

"Yes," came the surprised reply.

"My wife is a member of your Church," the driver continued, "and I am nearly ready to be baptised. Will you come and see me?"

The driver of that bus was Thomas O'Connel, Branch President of the High Wycombe Branch, British South Mission.

Tom had shown little interest in the Gospel, although his wife, Rose, had been a member for some time. In spite of the fact that he seemed to resent the Church he contends that he "always knew it was true." When questioned about why it took him so long to join he replies with Irish good humour "It took Brigham Young two years to accept the Gospel. Not everyone has to join straight away."

Thomas O'Connel

Elder Stephen Lough, of Boise, Idaho, was one of the elders on the road that day. He relates that he and his companion had made no new contacts for a fortnight. They were discouraged and had fasted and prayed for a new contact. That bus, stopping on that eventful day, was an answer to their prayers.

Elder Lough taught, baptised and confirmed President O'Connel. He was present when Tom baptised his son Paul. He was in the group when President Child ordained Tom an Elder and also at the service when he was made second counsellor in the Branch Presidency.

President O'Connel was sustained as Branch President of High Wycombe Branch in May, 1969.

The Branch is striving to obtain land and build a chapel. There are problems to overcome but President O'Connel states with conviction: "If we are faithful and strong in the gospel, we will get our land this year."

TESTIMONY OF THE ELECT

Thanks to the Lord

MANY great and marvellous blessings have come into the life of Ronald Ewer since he joined the Church, and especially following the administration he received at the hand of the late Apostle Adam S. Bennion.

That day, at a District Conference, Elder Bennion blessed Ron, promising him that he would gradually continue to regain the use of his limbs through living the Gospel and being faithful in his calling.

"I've literally seen this come true, for I have more use in my body and limbs now. I've proved this to be true . . . and as I continue in the Lord's work I continue to improve.

Remarkable, for a man who a few short years earlier was 100 per cent. dependant upon someone else doing everything for him as he was striken with Maltese Fever (which has the same devastating effect as arthritis).

He observed that many of those afflicted with the same illness, were, as in his case, the youngest member of their family. He also recalls that of twin brothers in the same hospital ward, one got better "because he had the will to do so. The other could not bear the pain, gave in . . . it was sad, too sad, but many gave in."

Right then Ron decided that if he was going to make any recovery at all, that it would have to be through will power, effort, and faith—faith in the Lord, faith in the people, and the things they could do for him, and that he would have to do his part, by exercising his faith and will power.

By coincidence he had a surgeon with much the same thoughts, and so expressed himself to Ron.

"The surgeon told me not to worry . . . I felt that if he had faith that he could help me then the least I could do would be to have faith in him, and God's guidance through his hands, to help me. The surgeon is still interested as he continues to write to me."

During nine years of being in hospital and intensive medical treatment, Ron underwent 26 operations, most of them of a major category.

"I exercised my faith together with prayer. I remember thinking will I ever work again? I certainly never thought I would ever drive a car again.'

Ron now drives a hand-controlled car, "which is truly an experience" for all controls, brakes, steering, throttle, are hand controlled. While one hand is applying pressure on the brakes the other is steering and manipulating throttle and clutch.

To be able to drive this car, especially in London traffic, is truly an experience and requires of the driver a greater sense of judgement than in normal driving conditions, though he says he could often do with three hands. He always tries to avoid dangerous hills, sometimes driving several miles out of his way to do so.

Much of Ron's determination to overcome and succeed has come through the love, patience and understanding of a woman who was also in the same hospital. She introduced him to the Gospel, later sending him a copy of the Book of Mormon after her discharge from hospital. She was a member of the St. Albans Branch and suffers from arthritis. She became Ron's wife.

Eventually, leaving hospital, Ron attended cottage meetings with a group at Ruislip, where he was born, until

the West Drayton Branch was formed just prior to his baptism in May 1954. His first assignment was that of Group Leader. Later the Branch was renamed West London Branch, and he was called as 1st Counsellor to Branch President Schow.

When Branch President Donald W. Hemingway was appointed, Ron was called as Branch Clerk. This Branch was later dissolved to strengthen the Hyde Park Branch prior to the London Stake being created from the Missions and Ron was named as Assistant Stake Clerk to Stake President Donald W. Hemingway. The past seven years he has been the Stake Clerk.

President Hemingway has figured prominently in Brother and Sister Ewer's lives, for in 1961 he performed their marriage in the Luton Ward Chapel.

Sister Ewer has been a member of the Church considerably longer than Ron. She has served as secretary and pianist to Primary, also as a counsellor in Relief Society.

"Edna has been a great help and a backing to me in all of my Church assignments, I just know I couldn't fulfil them without her backing me all the way," Ron said.

He also recalls how various friends who used to visit him while in the hospital, and have since visited him at home are all amazed at his improvement and say it is nothing but a miracle.

Possessing a love for the Gospel of Jesus Christ, Ron bears a strong testimony and holds an office which he regards "as a great education in the Church. It is an education to meet people and to have the opportunity of seeing how the Church leaders work." Of course, one of the great experiences he had was at the Dedication of the London Temple.

"I met President David O. McKay who said to me, 'Boy, it does my heart good to see people like you come here on a day like this.'

"That remark will always live in my heart and mind."

Brother Ewer has met the Prophet on two other occasions, of which he is very proud.

Ron is a statistical accountant for Acrow (Engineers) Ltd., Harefield. He has three brothers and one sister.

In the case of Brother Ewer, as in numerous other lives, his life changed when at his lowest ebb, he decided within himself that he would have to do something about it, and went to the Lord for help. From then onward things have improved a thousand fold —all thanks to the Lord.

The Mormon missionary believes sincerely, indeed, he knows, that his message is the priceless gift of undoubted truth, God made and revealed, which has the power, if used, to enrich mankind beyond measure in daily happiness on earth and in the life hereafter. Such certain knowledge gives him courage and makes his labours joyful. He meets the issues of the day with a song in his heart.—John A. Widtsoe

We felt the warm glow of the Holy Spirit

MY testimony came to me on two separate occasions when the Lord gave me strength. The first time that I really felt the spirit was late one night when I was beginning to feel attached to the Church. I had prayed before, but with little feeling. At this time my wife, who is the nearest and dearest to me in the world, had her faith greatly shaken by adverse comments from many people.

She told me that she wanted nothing further to do with the Church and her heart seemed against prayer. I prayed for help from God for both of us. I didn't know what I was going to say as I started to pray, but suddenly I knew that I believed in God and wanted His help.

My words here are quite inadequate, for the Lord gave me such wonderful words for that prayer to Him. They were so wonderful that my wife cried out and repented of what she had said. We felt the warm glow of the Holy Spirit within us. This, my first real contact with God, set me on the path. We still had countless obstructions put in our way by the evil spirit and we sank to several low points. Thanks, however, to the missionaries and the power of God we pulled through.

Whilst I was at work one day, driving a local Police Patrol car, I had my second and most wonderful experience. I had been turning thoughts over in my mind about improving my everyday life in ways, manners, speech and by showing kindness to all. As I was thinking, I received a radio message to go to a factory where a man had been seen breaking in.

I still had God's thoughts in my mind as I arrived at the factory. I was told that the man concerned had been difficult and violent. I made a search and traced him for he was still on the property. I got close to him and said that I wanted to speak to him. I felt that I should break from my usual interrogation tactics and to speak to him kindly. I did so and he at first

refused to come with me. I spent some minutes talking to him and eventually of his own free will, he smiled and got into the car.

At the Police Station I made the usual check of persons coming into Police custody and found that this man was a psychopath and his history had been to be violent in the presence of policemen. He had been arrested seven times previously and on each occasion had assaulted the arresting officer. I telephoned Rubery Hospital and was told that he was a patient there.

The doctor in charge of him was unable to understand why he had come so quietly. The last time he was arrested it had taken several policemen to restrain him. Yet, he was on such good terms with me. I really felt that the Lord was with me on this occasion.

It is with great pleasure that I bear my testimony to the truthfulness of the gospel, the power of prayer and thank the members of the Church for giving my wife and I such a wonderful welcome into the Church. My testimony has been greatly enlarged by the warmth of the spirit extended to us.

Brother Derek Snape was baptised August 29, 1969 and is a member of Birmingham Police Force.

To Bishops and Branch Presidents:
Re P.B.O. Circular about,
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by Mark E. Petersen
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Four Witnesses to the Book of Mormon testify

The book of Mormon was written on thin gold plates, hidden in the ground until they were delivered to the Prophet Joseph Smith. Here are testimonies of four individuals who came to know that this book was divinely sent and that the translation was inspired of God.

Emma, wife of the Prophet Joseph Smith:

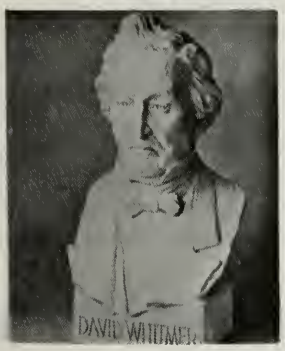
"My belief is that the Book of Mormon is of divine authenticity—I have not the slightest doubt of it. I am satisfied that no man could have dictated the writing of the manuscripts unless he was inspired; for, when acting as his scribe, your father (Joseph) would dictate to me hour after hour; and when returning after meals, or after interruptions, he would at once begin when he had left off, without either seeing the manuscript or having any portion of it read to him."

Martin Harris:

"I know the Book of Mormon is true . . . . I know that the plates have been translated by the gift and power of God, for his voice declared it unto us; therefore I know of a surety that the work is true. For did I not at one time hold the plates on my knee an hour-and-a-half, whilst in conversation with Joseph . . . . ? Yes, I did. And as many of the plates as Joseph Smith translated I handled with my hands, plate after plate."

Oliver Cowdrey:

"I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God . . . It contains the everlasting Gospel, and came forth to the children of men in fulfillment of the revelations" (Millennial Star, Vol. 21, p. 544.)



David Whitmer:

"It was in the latter part of June, 1829. Joseph, Oliver Cowdrey and myself were together, and the angel showed them to us . . . They were shown to us in this way: Joseph, Oliver and I were sitting on a log when we were overshadowed by a light more glorious than that of the sun. In the midst of this light . . . appeared a table upon which were many golden plates . . . I saw them . . . and distinctly heard the voice of the Lord

by Henry A. Smith, Church Press Secretary

1960-1970: A decade o

THE decade of the 1960's has been one of extensive world-wide expansion for The Church of Jesus Christ of Latter-day Saints.

In the ten year period the church's membership has increased approximately 1,200,000 to bring the total at the close of 1969 to an estimated 2,815,000. There were 1,616,088 members when the decade began.

The ten year increase represents a 74 per cent. gain, or an average of 7.4 per cent. each year. When the church was organised on April 6, 1830, it had six members, it took 117 years, or until 1947, to acquire its first million members. The second million was achieved in 16 years' being reached in 1963.

The decade of the 60's witnessed the greatest world expansion of any like period in church history. In 1960 there was only one stake outside the United States and Canada. That was in Auckland, New Zealand, organised in 1958. Today there are 37 overseas—seven in England, seven in Australia, seven in New Zealand, four in Germany, four in South America, two in Mexico, two in Samoa and one each in Holland, Switzerland and Tonga.

The decade began with 290 stakes and ended with a total of 496, an increase of 206. In these stakes there were 2,614 wards and branches in 1960 and now there are 4,581. The decade began with 50 missions and ended with 89, the newest one being organised a few months ago in south-east Asia.

There are now more than 12,000 full time missionaries in the field compared with 5,500 when the decade started.

To provide for the increased membership of the 1960's there was also a corresponding increase in chapels—during the decade the Church erected 2,158 new chapels. Of this number 1,558 were in the United States and Canada; 214 in Europe; 204 in Mexico, Central and South America; 23 in South Africa; 131 in the South Pacific including the islands, Australia and New Zealand, and 28 in the Orient.

One new temple at Oakland, California, was erected in the decade and work was started last year on two other Utah temples.

To meet the needs of the increasing membership overseas the Church has greatly expanded a programme of translation and distribution — Church lessons manuals, instruction materials, records, etc., are now published in 21 languages.

Microfilming of genealogical records

f world-wide expansion

has gone forward during the 60's in 18 countries including Hungary and Poland. To house these important microfilm records under ideal storage conditions and with a maximum of safety, the Church opened in 1963 a huge bomb-proof storage vault carved into the granite mountains south of Salt Lake City. It has a storage capacity of nine million rolls of microfilm and at present contains 700,000 rolls of records gleaned from around the world. This is the equivalent of over three million printed volumes of 300 pages each.

To provide for more effective direction of the Church's programme and activities, the decade saw the world missions divided into more than a dozen areas with a member of the Council of the Twelve Apostles supervising each area assisted by the other general authorities.

As stakes have multiplied, the decade also witnessed the creation of regions with stakes grouped together for more efficiency in direction, education and supervision. There are 124 regions supervised by 74 Regional Representatives of the Twelve.

In the early part of the decade one of the most important movements in the history of the Church was launched. Known as the Church Correlation Programme, it was announced in 1961 following many months of committee work and planning. A Coordinating Council was formed and three coordinating committees organised, one for the adults, one for the youth and one for the children. Each committee is headed by one of the Twelve Apostles.

During the decade, activities and participation of members in the Church programme have kept pace with the membership growth. Relief Society has increased in active membership from 203,752 in 1960 to approximately 320,000 at the end of 1969. Sunday School average attendance has grown from 594,978 to nearly 900,000 in the ten-year period. Combined enrollment in the Mutual Improvement Associations was 395,800 in 1960 and ends the decade with approximately 670,000.

The Primary Association for children had an enrollment ten years ago of 311,240 and now has an estimated 475,000.

Numbers of male members of the Church ordained to the priesthood is another indication of the increased activity of the decade. In 1960 this total was 428,650. Today it exceeds 670,000.

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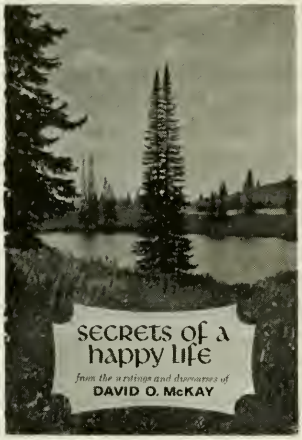

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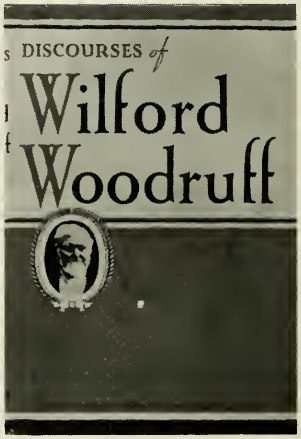

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Editors:
Muriel Cuthbert
Gwen Cannon

1869—1969 Centennial Ball

The Young Women's Mutual Improvement Association celebrated its 100th anniversary this year. Special events were planned all over the Church to commemorate this great event and in the London Stake, a Y.W.M.I.A. Centenary Choir was formed that performed at Stake Conference; they held an evening called "A Century of Sisterhood" and climaxed the month with a grand Centennial

John and Marie Snell, London Stake 2nd Assistant YMMIA and 1st Counsellor YWMIA

Ball in the South London Chapel.

The Choir was directed by Gillian Goldthorpe and sang two songs that had been especially composed for this group and event. The songs were titled "I Would Walk Tall" and "As Evening Calls."

"A Century of Sisterhood was planned to honour womanhood and to inspire the young women of the Stake to realise their full potential as future mothers and leaders in the Church and community. A presentation called "M.I.A. Then and Now" and the film "Pioneers in Petticoats" showed the part M.I.A. has played in the lives of young women.

Tribute was paid to nine outstanding women of the Stake who had made special contributions to the Church here. Joseph Darling, Patriarch and former London Stake President, spoke and reminded all young women to remember their heritage and be guided by outstanding women of the gospel. There was a display of materials depicting other centennials and the role of women in the last 100 years. Birthday cake and punch was served as a fitting climax to the evening.

Dennis Dainee and his daughter Jennifer

On the evening of November 29 young people gathered at South London Chapel to attend the Centennial Ball. Drapes, portraits of Brigham Young and Joseph Smith, period silhouettes, flowers, tables with long, white cloths and candlebra and glittering chandeliers transformed the cultural hall into an 1869 ballroom.

Many of the guests were in period costume which added to the glamour of the occasion. The refreshments included such period delicacies as tartlets, cheesecake and apple pie. Punch was served in champagne glasses throughout the evening. The highlight of this event was a floorshow depicting dances varying from the Vienna Waltzes, the Charleston and the Argentine Tango to modern jive. All were chosen to represent the dances of the past 100 years.

The Centennial Celebration was organised by a Centennial Committee of eight wards plus stake leaders. They enjoyed working together to achieve outstanding events that made the Y.W.M.I.A. Centenary year memorable.

St Valentine's Day

—the day for all lovers . . . of mankind

God is love;
He that dwelleth in love
Dwelleth in God, and God in him.
Herein is our love made perfect,
There is no fear in love;
But perfect love casteth our fear:
Because fear hath torment.
He that feareth
Is not made perfect in love.
We love him, because he first loved us.
If a man say,
I love God,
And hateth his brother,
He is a liar:
For he that loveth not his brother
Whom he hath seen,
How can he love God
Whom he hath not seen?
And this commandment have we from him,
That he who loveth God love his brother,
Also.

youth of britain

Making every minute count in this jet age

by Robert L. Simpson, Presiding Bishoptric

LIVING in this jet age of accelerated pace and challenge causes serious reflections on some fundamental issues. We might ask ourselves a few basic questions; for example, "How can precious time and energy be spent most profitably?" "What comes first?" "To what shall we turn our hand next?" "Does a loving Father really dwell in the heavens?"

These all-important questions have been asked by practically every person who has ever lived. Sometimes we avoid dedicating ourselves to the direction that common reason tells us to be right until a circumstance forces the issue. I shall never forget a thought provoking experience that came to me at the outbreak of World War Two, and I would like to share it with you briefly:

The British Empire had just declared war on the Axis powers. At the time I was a missionary in far-off New Zealand, and that country was busily engaged in adjusting itself to wartime footing. Various projects were launched by the government in an attempt to make the people sense the seriousness of their situation.

One beautiful morning I was walking with my companion down the main street of New Zealand's largest city, when our attention was captured by a group of low-level bombers approaching rapidly over the city. Their markings were indistinct, and we thought to ourselves "Might this be the enemy?" Just at that moment the bomb bays began to open up. It was a very ominous sight. Then, what appeared to be bombs were released from the bomb bays and everyone stood transfixed. Everyone stood in amazement, and was very much relieved to see that these would-be-bombs disintegrated into thousands of leaflets, fluttering down over the city.

Being tall, I was one of the first to reach a falling pamphlet, and bringing it quickly into focus, my companion and I read this brief but startling message: "If this were a bomb, where would you be?"

You can be certain that our thoughts were very serious on that occasion, and I want to tell you that the gospel of Jesus Christ and its importance to mankind seemed foremost, above all else.

The gospel, as set down by the Saviour of the world, was never intended to be the least bit confusing, for he is the author of truth and light. Our heavenly Father has but one desire and that is to have as many of his children as possible regain his presence.

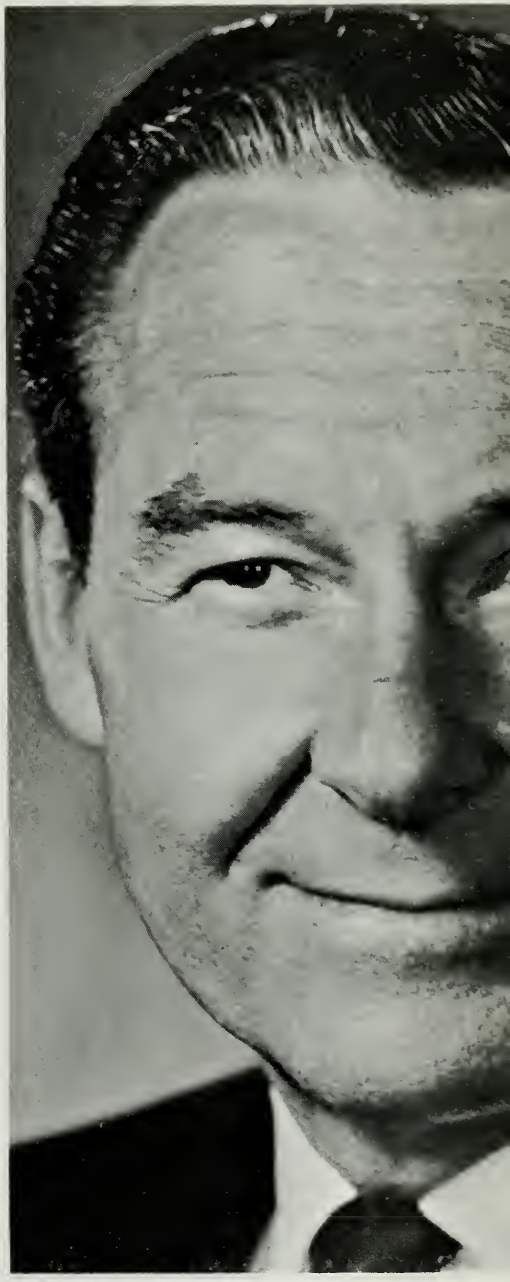
You know, I had a business acquaintance, and he once complained that to him, religon had become a mass of confusion. He said that the road immediately ahead was covered with thick fog—that the bright goals which seemed so clear and discernible in his childhood, now seemed obscure and questionable. He was losing his faith! He was standing alone!

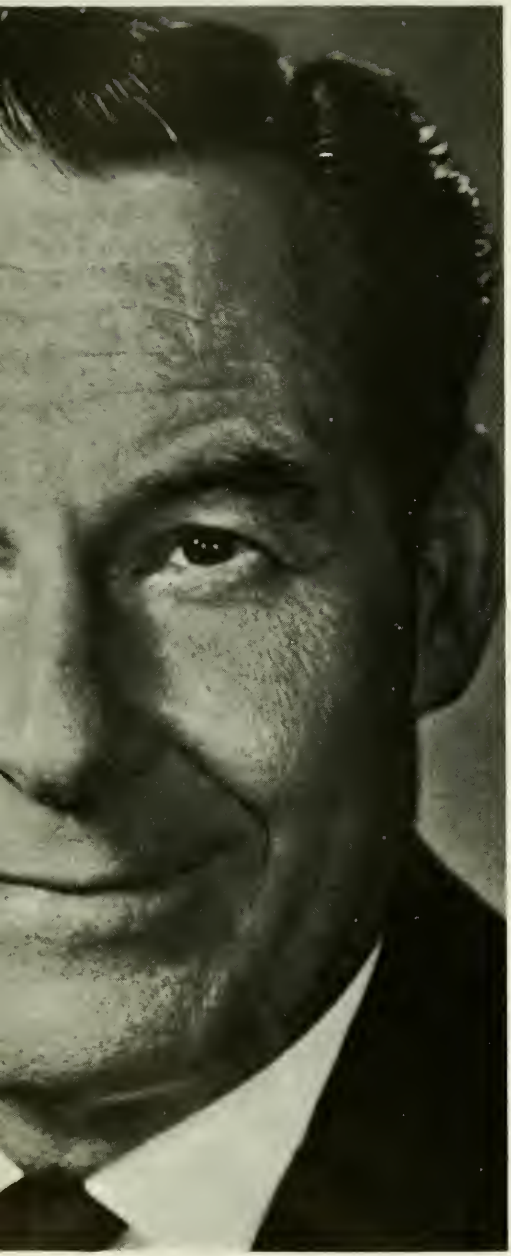
We oftimes lose sight of basic goals as we struggle against the adversary in this mortal realm of existence. Nothing would please him more than to have us distracted in our attempts to regain the presence of our Heavenly Father,. and such was the plight of my friend.

Often we hear folks say, "I can't see the forest for the trees." How important it is for us to ascend a vantage point from time to time, above the fog that my friend referred to; there to check direction and relative position; there to decide on things of most importance; there to re-evaluate our goals.

The Lord gave the key to all men nearly two thousand years ago when he said:

"Behold, I stand at the door, and knock: if any man hear my voice, and





open the door, I will come in to him, and will sup with him, and he with me.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne." (Rev. 3:20-21)

How grateful we should be to have this key to live by. How grateful we should be that as we face the tremendous task of overcoming the imperfections of mortality, he assures us of his presence and sustaining help; but not without one very important stipulation, that the incentive must come from us, for remember he said, "Behold, I stand at the door, and knock." In other words, he is always there, ready to enter, ready to be with us, but we, too often, fail to recognise the knock.

How can any man look into the heavens and witness the order of his creations, without hearing that knock? How can any witness the wonders of this electronic and nuclear age without hearing the knock? How can we participate in the revealed wonders of medicine without indeed knowing that his mercy and love extend toward all men?

He goes on to say, " . . . if any man hear my voice,"—not just some special select group of men, but "any man," any or all of more than three billion that live on the face of the earth, may accept of this invitation freely.

" . . . if any man hear my voice, and open the door, I will come in to him, . . . "What must we do? It is up to us to open the door! He knocks; we recognise his voice; and then we open the door.

It is not the Lord's plan to force his will upon anyone. Holman Hunt, the artist, felt inspired to capture this stir-

ring scripture on canvas. One day he was showing his picture of "Christ Knocking at the door," to a friend, when the friend suddenly exclaimed,

"There is one thing wrong about your picture." "What it it? inquired the artist. "The door on which Jesus knocks has no handle." "Ah," replied Mr. Hunt, "This is not a mistake. The handle is inside. It is from within, the door must opened. Man must take the initiative."

Yes, we are weak; we do need help; we need help in overcoming. Where should we turn for spiritual and moral strength? Should we desire to become a doctor, we do not hesitate to seek qualified doctors to train us. If our interest is in this field of law, we turn to those who are graduates in law, to become experts ourselves.

Almost all men have the goal of our Heavenly Father's presence—so why not recognise the knock? Why not seek his counsel and listen to the voice? Let's partake abundantly of this one Let's open the door and let him in. great source of truth and light, for his promise rings ever true:

" . . . I will give unto him that is athirst of the fountain of the water of life freely.

"He that overcometh shall inherit all things; and I will be his God and he shall be my son." (Rev. 21:6-7.) ...

After we open the door, graciously accepting the help that is so neccessary to our success, the Lord gives us another great promise in the following verse, and how appropriate that it follows his promise of help, for it is unlikely that man could ever achieve this promise on his own. He goes on **grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Ibid., 3:21).**

Now as the Lord draws close to us in fulfilment of his promise, his advice and counsel will be direct and clear and undeviating from that original theme which has been the very core of his message from the beginning of time.

Brethen, what can we do for ourselves with the priesthood? We only do for others with the priesthood. We bless others, we perform service for others. Such is the admonition given by the Saviour to all mankind. Matthew has recorded the Saviour's words as follows:

" . . . Verily say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 2540.)

Another great prophet, speaking from this hemisphere, expressed it in this way:

" . . . when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

Selfishness and ingratitude are tools of destruction. The civilised world rocks and reels today because of selfish attitudes.

May we constantly strive to be worthy, worthy of the blessings of our Heavenly Father. None can do it alone. We must open the door wide; we must extend the arm of fellowship to those about us, forgetting self, thinking of others, always others—not waiting until tomorrow, but today—for who can tell—"If this were a bomb, where would you be?"

Congratulations

Marriage

Jeanette Cavens of Kilmarnock was married to Tom Lamberth on October 4, 1969, in the Kilmarnock Chapel. President George N. Kerr performed the ceremony. The bride was attended by her sister Helen,d an the bestman was John Dick. Double congratulations are due to this happy couple, because Tom was baptised on December 19, 1969. We wish them every happiness.

Engagements

Maurine Giles, of Gloucester Branch, to Lionel Bassett, of Cheltenham Branch.

Births

October 22, 1969: To Brian and Janet Woolridge, Newcastle Branch, Central British Mission, a daughter, Donna Marie. November 14, 1969: To William and Margaret Kelly, Kilmarnock Branch, Scottish Mission, a daughter, Donna.

Ordinations

Brother Hutchinson, of Perth Branch, Scottish Mission, has been ordained to an Elder.

The 'New Look' Missionaries

There is a new look in the Central British Mission—introduced by the new mission president, Clifton I. Johnson.

When he first arrived he set a goal of baptising one convert per missionary, per month. This seemed impossible at that time, but with the help of the Lord—and the many new materials that are being introduced...they are finding out, "All things are possible to him that believeth" (Mark 9:23).

Some of these new tools are:

a new study guide, the family home evening approach, and a positive mental attitude. Another asset has been for the missionaries to rename their districts after stalwarts in the Church, many of whom served missions in England and Wales.

Their lives, examples and accomplishments inspire the missionaries in their effort and make them worthy of the Lord's spirit.

The CBM motto is "Seek the Spirit, then Build Strong the

Kingdom of God." With this attitude the missionaries are no longer satisfied with a convert every six months or so, but they are seeking to baptise one convert per month.

The greatest contribution to their success can be pinpointed to the visit of Apostle Spencer W. Kimball, on September 15 1969, when together with the leaders of the C.B.M. he climbed to the tops of the Malvern Hills. There he rededicated the land for missionary work, and said

that the blood of Israel was still in each area of the mission and that baptisms would come through personal revelation.

With this renewed spirit, the missionaries have adopted slogan such as "Actions speak louder than words." They feel that their performance must match their potential. The following examples have all occurred since the rededication.

1 A man saw the film "Brigham Young" on the television and felt he should

investigate the Church. He and his wife were baptised a month later.

2 While tracting, two elders were approached by a lady who told them she knew the Book of Mormon was true. She was baptised and her husband is now investigating.

3 And elder went ten months without a baptism and has now baptised twelve converts since September 15.

4 A lady came to Church after seeing the film "Brigham Young" and asked to be taught. She was baptised two weeks later.

5 The elders gave a man a man a copy of the Book of Mormon after he had seen the same film. In one week he had read 300 pages, knew it to be true and was baptised.

These are but a few of the many inspiring incidents that are happening every week. Supporting them also is the fact that they baptised as many people in the last three months of 1969 as they did in the first six months. Last year was the mission's second best year for baptisms in five years. They are confident that this renewed spirit is a direct result of elder Kimball's prayer.

In turn it is the prayer of the missionaries of the CBM that both they and the British Saints will be united in doing the Lord's work.

YOUR LETTER . .

AS I very rarely see news in the Millenial Star from West Wales, I wondered if you would be interested in hearing about a Carol Service which was given by the members of the MIA in Pembroke.

On December 12, 1969, we gave Carol Services at the South Pembroke Hospital in Pembroke Dock and Riverside Old People's Home in Pembroke. At both places we were very well received and deeply thanked. Indeed the Riverside Home asked if we would come back in the Spring and give another concert.

Previously, we had held four rehearsals for these Services during MIA time—in order to learn the carols thoroughly. At the S. Pembs. we went around the wards singing and at the Riverside we met the old people in the lounge.

Our pianist was Sister Mason; conductor—Sister Gardner; solos— Sister Gardner and Sister Barnikel; quartet—Elders Suisey, Parker, Donaldson and Bradley; playing the recorders—Susan Littler and Theresa Mapp; trio—Sister Hood, Sister Llewellyn and Miss Lynn Kemp. We also had verses sung by the Junior Girls and by the Brothers only. (Sorry, nearly forgot, a solo was also sung by 12-year-old Lorraine Barnikel).

Over 35 MIA members attended — quite a record for a small branch. We were also joined by 5 non-members of the Church—2 soldiers and 3 W.R.A.C. from the local army camp. (Miss Lynn Kemp joined in the trio).

Eileen Hollis, MIA President
Theresa Mapp, MIA Counsellor

Why one

by Gwen Cannon

The leaders of the Church have always been concerned, not only with the spiritual welfare and development of the people, but with their physical needs, as well. As the pioneers prepared to cross the plains they were given explicit directions on what to take with them; how to outfit their wagons; even the condition of the oxen came under the scrutiny of the brethen.

The success or failure of this long trek depended upon the pioneers' ability to withstand great physical hardship and stress. Sound oxen, strong wagons, proper food and clothing were required as preparation for this journey. Seed was sown along the way to be harvested by others to provide food for those who followed.

Every Church president, like Joseph of the Old Testament, has preached to the people to SAVE, STORE and PREPARE in times of plenty against the day of want and need. Brigham Young

year's store of food?

said " . . . learn to sustain yourselves, buy up grain and flour and save it against the day of scarcity." He was speaking to the saints of his day, but his words are just as pertinent to us today.

Thirty-one years ago in April general conference, President J. Rueben Clark outlined the Church Welfare programme. This plan was designed to aleviate hardships and to allow the Mormon people to care for themselves in troubled times. He admonished them to live the commandments, keep out of debt, and to " . . . let every head of household see to it that he has on hand enough food and clothing and, where possible, fuel also for at least a year ahead . . . "

Clouls of dissension were gathering over Europe and war broke out a year later. The members of the Church who had followed this counsel were prepared and suffered fewer hardships than would otherwise have been the case. When the war was over, the Church was able to send some of the first car loads of wheat to the starving peoples of Europe. This wheat was stored in times of plenty and served well in times of need.

This council has never been rescinded. It is important today as when it was first presented at general conference. Now, when food is abundant, and society affluent, the people are still encouraged and advised to store food and clothing in preparation for times of scarcity. A world or national calamity could suddenly change our present condition.

This may NOT occur in "our" time, although unrest between nations is ever apparent. Disasters caused by nature such as earthquakes, storms or floods could temporarily cut off sources of supplies causing hunger and distress. These crises, as well as personal financial setbacks, can be met with equanamity with the knowledge that there is enough food stored away to see the family through a lean or difficult period.

Many will say, "This does not apply

to me. I couldn't store food for a whole year. I have neither the money nor the space to do it." We believe you CAN do it, not all at once, but through careful planning and wise buying, your store will begin to grow.

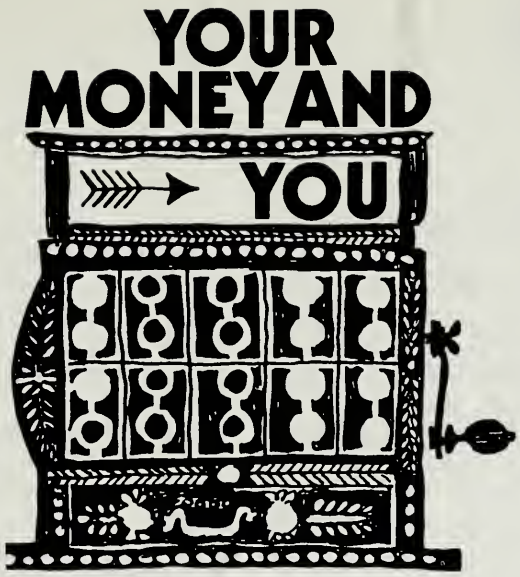
We will have an article each month to guide you in building and storing your year's supply. We will give you help on how to begin; where to store; what to store; how to rotate food supplies and incorporate them into your regular diet. We will give you menus, recipes and some hints on home bottling that should be useful as you pursue this plan.

We ALL can store food in preparation for any emergency. The desire must be there. We must realise the importance of the programme. If we can achieve this in the coming year we will have the peace of mind and security in the knowledge that we can provide the necessities of life for our families—regardless of most circumstances.

LATTER-DAY SAINTS . . . AS A BEACON

The sexual impurity of the world today is a result of the loss of true manhood through indulgence. Unchaste thoughts have bred unchaste words, and unchaste words, unchaste acts. In the teachings of the Church, next to the crime of murder comes that of adultery and sexual unchastity. If the Latter-day Saints remain true to their belief in chastity and develop true manhood through practising self-control in other ways, they will stand as a beacon light whose rays will penetrate a sin-stained world.

—President David O. McKay



By Quinn G. McKay, Ph.D.
Dean, School of Business and Economics, Weber State College

FINANCE is the number one cause of family arguments" is the conclusion of some of those who make a study of family problems.

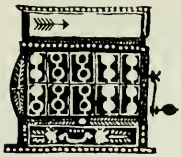
Open disagreements over money matters are not the only bad faults. Tensions caused from worry about overdue bills, fretting over where the next house payment will come from, anger towards a husband or wife for a "foolish," unplanned purchase, and disappointment in having to see children do without may result in sharp words and flaming tempers. Peace cannot abide in a home where anxiety over financial matters represses expressions of love and crowds out laughter.

With our understanding of the sacred and eternal nature of the family, it behooves every good Latter-day Saint to take steps to reduce in the home. If handling money is a prime source of disharmony, efforts made to eliminate the difficulty will result in a strengthening of the bonds of love and peace in each home.

A first step in turning financial folly into family fun is to find out:

Where does it all go?

The best way to do this is to keep a book in which the family can record what money is spent. The total figures for each month will show what happened to the money. It is interesting to note that people with larger incomes and higher standards of living use budgets more frequently than



those who live in more modest circumstances.

From almost any stationery store or department store, one can purchase a "family expense record" book. Get a book with columns that are labelled, i.e., housing, food, church, etc., and then all you do is fill in the blanks. Also, make sure that one open page will cover one month.

After the family has recorded two or three months' outgo, average up the amount in each category and use this as the basis for your budget (planned expenditures). Let the family counsel together and determine where they would like to tighten up so as to provide more money for a category that yields more satisfaction.

One family drives secondhand cars and drinks powdered milk because putting more into a home brings greater satisfaction. Another finds great joy in new cars but spends a minimum on clothes and other items.

Don't try to make a budget like that of the neighbours. Let your planned expenditure be an expression of the desires and goals of your family. Remember: the budget is the expression of the entire family. Also, if you add to one category, you must subtract from another.

Just one further note about budgeting: To spend a whole evening fretting because you can't find what happened to a couple of shillings is poor budgeting. Put in an "H.O.K." ("Heaven-Only-Knows") account, because each month money may seem to disappear just as though the mice ate it. Allow for this, and don't fight over it as long as it is not out of line.

After a budget has been decided upon, a once-a-month family finance councils should be held. The purpose is twofold:

1 To help the family members psychologically to see that there are limits to how much money is available.

2 To train them to learn that there are helpful devices for managing money.

3 To help them see that what they do each day can affect the amount of money that is available for other things.

When family members are cognizant of waste and of belongings that are ill cared for, then the budget is controlled every day of the month, not just once a month at family council night. Thus, a family budget council is designed to help members of the household to be conscious of where the money is going each day.

Each month sit down at a table with the family finance book opened to the previous month's record. First, select for detailed review the accounts most out of line. (Going into everything in

detail would be boring). Talk about why these accounts are out of line, and relate the why to everyday experiences. If the electricity bill is high, discuss how family members can be "light switch conscious." If extra shoes had to be purchased, discuss the care of shoes and what water does to leather. If an appliance had to be repaired or replaced, explain the value of maintenance, use, and proper storage of equipment. This can also be done with care of clothes, furniture, expensive foods, and entertainment. Relating items to specific shilling amounts helps to build a consciousness of values and costs.

Second, call attention to accounts in which expenses were less than budgeted. Here may be a chance to hand out a bouquet or two to members of the family. During the month father or mother should make note of expense-saving behaviour and mention it in family council.

Third, save until last the special savings account. That is going to provide for a piano, holiday, bicycle or mission. Let each person see how much closer the acquisition is. Spend a few minutes planning for the purchase by looking at catalogues or discussing the individual preferences of family members regarding it. If it is a holiday fund, spend the winter months in anticipation. Dreaming, talking, and finding information about potential holiday spots can bring added months of joy for a 10-day trip.

Cautions:

Review only what has been set aside as the family budget. Mother and father may want to keep business finances, investments, and other matters private, especially if the family is young and cannot keep confidences.

1 Don't make this a long session; particularly, don't dwell too long on negative aspects and preachments. Every needed lesson cannot be taught in one night. There will be another night next month.

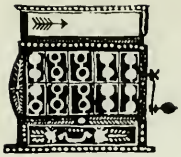
2 Don't use the family finance council as a punishment or to expose or embarrass a spender in the family. This meeting is for education, not retribution.

Do everything possible in steps two and three to make it an emotionally rewarding experience. Do not conduct it in such a way that the family comes to dread finance council night. The family can learn that money properly handled can bring lots of family fun and satisfaction.

Controlling the budget is a matter of attitude—as much psychology as finance. It is a matter of personal self-restraint.

Spending Tips

1 Tithing (the Lord's portion) should always be set aside or paid the very first.



2 Savings should be put away next. Those who never save must invariably borrow. People who save what is left over practically never have a savings account.

3 In buying food, use a shopping list and then stick with it. This forces planning and also helps one to resist impulse buying. Merchants devise every means possible to get shoppers to give in to impulses and buy more than they really need.

Shop not more than once a week. Try every other week. It can be done. Again, it will force better planning, and you can save money. Shop the sales. By using and restocking your year's supply, you can go from one sale to another on many items. Planning clothing purchases can also help you take advantage of sales, thus helping make the money go further. Beware of jumbo sizes. They are often cheaper, but you also often consume more when you think there is plenty. Use self-restraint.

Try things that are less expensive like, powered milk. People's tastes adjust. Even mixing three fourths powered and one-fourth whole milk makes the milk cost less. Children usually consume as much inexpensive peanut buutter as they do the expensive brands.

4 Pay cash. At each purchase seeing actual pounds disappear or the bank account balance diminish is a good regular reminder and has a good psychological restraining effect.

5 Don't buy on first visit of door-to-door salesmen or at the first store when looking at a major purchase. Educate yourself. Compare prices and features until you satisfy yourself. Learn what to look for or what is important in a washing machine, or piano, or furniture Take time to analyze and raise questions while not under the smooth talk or charisma of a talented salesman. His product is probably what he says it is, but only you can decide if it is the best expenditure of limited funds for your family.

6 Be reluctant to obligate yourselves to hire purchase schemes and other programmes without thorough investigation. They may or may not provide all the savings pictures. More important, long-run schemes lock you into something that looks good today but may not fit family needs three months from now. Don't give away your flexibility and monthly control over expenditures. Preserve flexibility and be free so the family can change its mind next month.

7 Don't be afraid to buy good used items furniture, appliances, cars. Careful shopping here can result in significant savings.

8 Teach the family to take care of things. Lessons on care of clothing

can be an excellent expenditure of time and may result in many pounds saved. Care of furniture may require making the living room off limits for food or jumping.

9 Make special savings accounts. Save for a television set or other special purchases. At the monthly family budget review, save this account until last. Then let the family see together how much nearer they are to that new TV. This can be the positive side. Budgeting need not be all "no" and tears. Budget for things, not just against spending.

10 Don't overextend on house buying. Do not buy a house that costs more than two and a half times your annual income. Monthly housing costs (principal, interest, insurance, and taxes) should not exceed one-fourth of your monthly take-home pay.

11 Watch car expenses closely. It costs more to drive a car than you think.

With wise planning, and self-restraint financial folly can be turned into family fun and contribute to harmony in the home rather than disharmony.

THE EXISTENCE OF . . . GOD

No man can accept the resurrection and be consistent in his belief without accepting also the existence of a Personal God. Through the resurrection Christ conquered death and became an immortal soul. "My Lord and my God" (John 20:28) was not merely an idle exclamation of Thomas when he beheld his Risen Lord. The Being before him was his God. Once we accept Christ as divine, it is easy to visualise his Father as being just as personal as he, for, said Jesus, ". . . he that hath seen me hath seen the Father; . . ." (Ibid., 14:9.)

Inseparable with the ideal of a divine, personal Being is the acceptance of him as the Creator of the world. True Christianity does not look upon the universe as the result of mere interaction of matter and motion, of law and force, but on the contrary, it regards all creation as the product of a Divine intelligence.

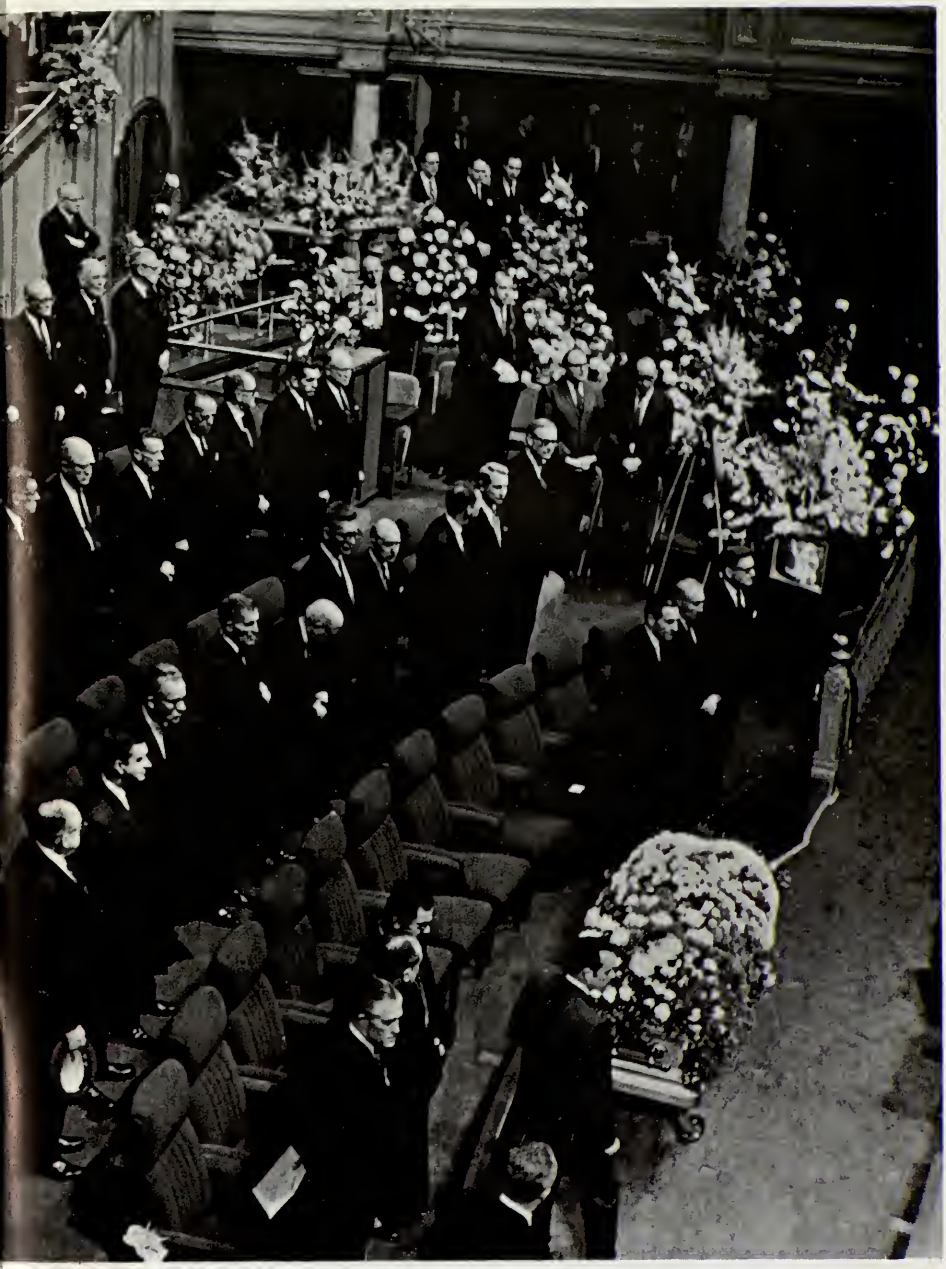
—President David O. McKay

STAR NEWS

Just as the "Star" was going to print these pictures of President McKay's funeral service arrived from Salt Lake City

● Casket bearing the body of President David O. McKay is carried into the Tabernacle for the funeral. General Authorities are facing the camera.

● Sister Emma Ray Riggs McKay, widow of the Prophet (in wheel chair) seated by her sons, Dr. Edward R. and David Lawrence McKay in Tabernacle. Floral-draped casket at left.



● Casket is wheeled into position in Tabernacle as General Authorities, Tabernacle Choir and the general public, stand while the McKay family take their places.

. . . and the rest of the 'Star' News from

BIRMINGHAM STAKE

WORCESTER Ward, proud of being included in the new Stake, have been striving to put forward bigger and better efforts in all their activities. All the auxiliaries combined their artistic talents making toys, fancy goods, clothing, christmas decorations and home-made preserves for the Ward Bazaar held in the Worcester Town Hall. Trade was brisk as they were right on the main street and many of the passers-by went in as they saw the announcement outside. Tom Byrne played Santa Claus in a specially constructed grotto, and many grown-ups as well as children went in to see him. The Bazaar opened at 10 a.m. and continued until late in the afternoon, the biggest rush was in the morning, but. apart from the lunch hour, trade continued steadily throughout the day and over £60 profit was taken. ...

On December 5 everyone gathered together again for a communal Family Night which took the form of a Tramp Supper. Everyone dressed 'down' for the ocassion, and prizes were awarded to Gentleman Tramp, David Head, Lady Tramp, Olive Corbin, Youth Tramp, Paul Smart and junior tramp, Simon Smart. After the Tramps' parade they all sat down to a wonderful meal of faggots, peas and potatoes, cooked by those "kings of the road," Eric Mortimer and Frederick Passey, who had organised the whole evening. When everyone had eaten their fill, games were played and two films were shown, eititled, "The Homemade Car" and Crossing the Antartic."

BIRMINGHAM Ward worked together over their Christmas Parties, the M.I.A. held their on Tuesday night, and part of their activity was that each class made some decoration or contribution to the gigantic Christmas tree. When the evening was over the tree was left in readiness for the Children's party on Saturday. No one seems to know where they all came from, but over seventy children sat down to a wonderful tea provided for them by the Relief Society, enjoyed games organised by Gordon Keytes, and took away a present from Santa Claus.

CENTRAL BRITISH MISSION

Two consecutive Saturdays saw the HEREFORD Chapel full of purchasers and bargain hunters when the Branch held a Jumble Sale and the Relief Society had their Christmas Bazaar. The Jumble Sale realised over £7 profit, and the Bazaar just under that amount after all expenses had been paid.

Former member of the Hereford Branch, Colin Griffiths was recently awarded the Royal Humane Society Testimonial on Parchment, for rescuing a young girl from the River Wye last July. Brother Griffiths was searching for a lost kitten at the time, when he noticed the girl fall into the river, he immediately dived in and swam to her aid.

The Branch singing group, "The Folk Clarity" went along to Langford House, Hereford, recently and entertained the residents of this old peoples home for over a hour and a half. M.I.A. President Audrey Prosser presented small gifts to all the elderly people on behalf of the M.I.A.

Christmas activities for the members

of the CORBY Branch included carol singing at an old peoples hospital in Kettering, where they toured the wards for two hours singing and visiting with the patients. The reception they received indicated that the patients enjoyed and appreciated the visit. On December 20 the branch members gathered at the chapel for a Christmas Showtime. The evening's entertainment consisted of skits, songs, etc., by the members and a Nativity play by the Primary children. The evening was very successful, revealing many hidden talents.

A hired bus took 33 children and 12 adults from the NEWCASTLE Branch over to Crewe to see the pantomime "Toad of Toad Hall." The show was excellent and everyone thoroughly enjoyed it getting into the Christmas spirit ready for their Branch social on December 20. Adults and children were all invited, and while the grown-ups danced and played games there was a special entertainment for the younger ones. Refreshments were served during the interval by the Relief Society.

Sister Josephine Johnson, wife of the Mission President, opened the very successful Christmas Bazaar for the Relief Society, in the Cultural Hall. Many excellent gifts, including knitwear, toys, cushions etc., were purchased by satisfied buyers, christmas cards and calendars also sold well. Home-made cakes however, proved to be a popular special feature, and tops with the children of course, was Santa Claus, played on this occasion by Graham Stanley. Refreshments also helped to swell the profits, and many people stayed on after the Bazaar for a social evening.

NORTH BRITISH MISSION

The BRIDLINGTON Branch re-opened on Sunday November 30, 1969, after being closed for over a year because there were so few members in the area. Elder Henry H. Jacobsen and his wife Jeanetta, a full-time missionary couple from Seattle, Washington, are acting as Branch President and Relief Society President respectively, and are also directing M.I.A. activities. Trevor Staniforth, a local member is the Sunday School Superintendant and Catherine Staniforth is Primary President, so all the organisations are functioning.

Everyone has been most enthusiastic and helpful in re-activating the branch and they have great faith in its future. Two other full-time missionary elders are working hard to help build up the membership.

Twenty of their contemporaries from the Hull District went over to Bridlington on December 20 to sing Christmas carols at the hospitals and the members' homes. Afterwards they gathered at the Pindle home, where Brenda Pindle and Sister Jacobsen served chili, garlic bread and root beer.

Not to be outdone, ten M.I.A. members also sang carols at all the members homes on the 23rd, and distributed candy leis which they had made in their classes. The evening will be long remembered, and was a wonderful start to many other branch activities.

A dinner and dance for all the members of the CARLISLE Branch, was the way Marguerite Geirnaert, 1st Counsellor in M.I.A. chose to celebrate her 21st birthday. She received many lovely presents from her friends, including a pair of fur-lined gloves, which Presi-

Brother and Sister Jacobsen

dent Gerald Ramsbottom presented to her on behalf of the branch members.

SCOTTISH MISSION

£105 was the grand total of the combined efforts of the Scottish South District Relief Society Bazaar which took place at the Greenock Chapel. Every Branch was represented displaying many lovely articles that the sisters had made, and keeping alive Scottish traditions and crafts. A Christmas Cake Decoration Competition was also held and the winners were: 1st, Barbara Moore, Stevenston Branch; 2nd, Catherine Olsen, Stevenston Branch; 3rd, Jean Hamilton, East Kilbride Branch.

When the Circus came to town at the Kelvin Hall, Glasgow, 50 members and friends from the Kilmarnock Branch went to see it. Old and young alike thoroughly enjoyed the performance and the fun fair. On the way back home organiser Mary Raeburn, climaxed the evenings programme with a tour of Glasgow centre to see the beautiful Christmas lights.

Shooting stalls, novelties and toys were some of the attractions offered at the ABERDEEN Christmas Bazaar, with a special feature for the kiddies, Santa's Cave. Quite a number people attended and about 50 of them stayed on for a Hootenanny held later in the evening. Dennis Clancy from the Dundee Branch was there to sing a few of his favourite songs, also Stanley Fraser and his Group of Four sang and played. Square Dancing was taught by Margaret Hendrickson, a missionary sister, and then the missionaries entertained with song and harmony. Refreshments were served to end a most enjoyable evening.

NOTICE TO MEMBERS ONLY

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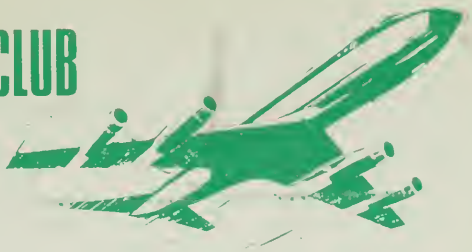

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For 60 years I sat by President McKay's side in the presiding councils of the Church I came to know him intimately and well, and I loved him as a man and honoured him as a prophet.

He was a true servant of our Lord—one who walked uprightly before his Maker; one who loved his fellowmen; and one who enjoyed life and rejoiced in the privilege of service that was his; one who served with an eye single to the glory of God.

In my judgment, he became one of the greatest and most inspired leaders of this dispensation.

To my mind two statements made by the Prophet Lehi exemplify the life of President McKay.

He was like a great river, continually running into the fountain of all righteousness and like a mighty valley, firm and steadfast, and immovable in keeping the commandments of the Lord.

If ever there was a man to whom these words of scriptural benediction might well be said, it was President McKay

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for ye did all things well that were entrusted unto your care."

President Joseph Fielding Smith